

**THE
REPAIRER
OF THE
Breach;**

**A
SERMON**

Preached at the Cathedral Church of
GLOCESTER, *May 29. 1661.* being
the Anniversary of His MAJESTY'S
Birth-day, and happy Entrance
into His Imperial City of (14)
L O N D O N.

By THOMAS WASHBOURN, D. D.

L O N D O N,

Printed for *William Leak*, at the sign of the
Crown in Fleet-street, between the two
Temple-Gates. 1661.

THE
REPAIRER
OF THE
BIBLE
SERMON

Preached in the Cathedral Church of
Exeter, Nov 20 1801 being
the Anniversary of the Martyr's
Feast, and happy Birth-day
of the British Empire
LONDON

-21:8901

B. THOMAS W. ASHCROFT, D. D.

LONDON
Printed for William Lane, at the sign of the
Crown, in the Strand, between the two
Churches, 1801.



To the High and Mighty *MONARCH*,
C H A R L S the Second,

By the Grace of *GOD*
KING of Great **BRITAIN**, **FRANCE**, and
IRELAND, Defender of the Faith, &c.

Most Gracious *SOVERAIGN*,



THAT I assume the boldnesse to tender this
Sermon to your Sacred **MAIESTY**, is not
from any the least thought I had that it
could be worthy Your reading, who daily hear
the best that the best Learned of Your Clergy
preach in Your Royal Chapel; but being preach'd upon that
Day which is now made Yours, because Your **MAIESTY** on
that Day was made Ours, first, by Your Birth; and then, by
Your happy Return to Your People; and being now printed at the
importunity of some of Your **MAIESTY**'s Loyal Subjects
that were my Auditors, as also by the approbation of the Right
Reverend the Lord Bishop of Gloucester, my worthy and much
honored Diocesan; I humbly offer it at Your **MAIESTY**'s
feet, hoping with it to gain the favour of kissing Your
MAIESTY's Hands, a favour which You have not denied
(such is Your Benignity and Condescension) to Your meanest
Subjects,

1 Cor. 8.

Gen. 45. 26.

Subjects, though I have not yet been so happy as to obtain it. Not that I wanted an heart ready with the foremost to wait upon Your MAIESTY, and bid you welcome home; nor that I wanted the like desires and affections, perhaps without other men, (for who is totally free from them) to reap some particular benefit in the first fruits of the Churches Harvest, which till Your coming lay (as it were) fallow for many years, yielding no encrease to the true Proprietary. But as Imperante Augusto natus est CHRISTUS, CHRIST was born in the Reign of Augustus; so Imperante CAROLO renata esse Ecclesia CHRISTI, this poor Church of CHRIST in England is new born, or rather raised from the dead, in the beginning of Your MAIESTY's Reign, as if you were resolved to make good to us St. Paul's wish to the Corinthians, Not to reign alone unlesse we also might reign with You, and share in Your Triumphs as we had done in Your Sufferings. Some such thoughts, I say again, I might be tickled with, for 'tis true, which that learned Knight Sir Robert Cotton hath observed in the life of Your Predecessor, HENRY the 3^d, That in every shift of Princes, there is none (either in Church or State) so mean or modest, that pleaseth not himself with some probable object of preferment. But, SIR, so wonderful, and beyond all expectation, was Your Restoration to Your Kingdoms, that it struck me with astonishment, and I became like unto them that dream. Great joy as well as great grief over-whelm the spirits, as we read of the Patriarch Jacob. And in this Deliquium or fainting fit I lay, whiles all sorts crowded to see Your MAIESTY, and most of my Profession, (which had not bowed their knees to Baal, nor meddled with them that were given to change, but feared God and the King, and suffered with and for Your MAIESTY, and Your Royal Father of blessed memory) had preferments answerable to their merits, before I had the opportunity onely of beholding

*beholding Your MAIESTY's face ; and even then I stood
like Phaeton at his fathers Court at an humble distance ad-
miring his glories.*

Constititque procul: neque enim propria ferebat
Lumina.

Ovid. Met. l. 2.

*My weak sight was satisfied with the reflex beams of Your
MAIESTY afar off, which at a nearer approach, and in a
direct line, would have dazled, if not blinded my eyes. In
this reverential posture I continued a good while, saying with-
in my self as Mephibosheth to David , Let them take 2 Sam. 19. 30.
all, forasmuch as my Lord the King is come again
in peace unto his own house. It will be honor and prefer-
ment enough for me, if I may be but owned by Your
MAIESTY for*

Your MAIESTY's most humbly devoted,

and most obedient Subject,

THOMAS WASHBOURN.

1
0
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
J. M. Mather.

My dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. M. Mather.

Your Mather's most humble servant

and most obedient subject

THOMAS M. MATHER



The Repairer of the B R E A C H.

A

S R E M O N, &c.

Isa. 58. 12.

*And they that shall be of thee shall build the old waste places :
thou shalt raise up the foundations of many generati-
ons, and thou shalt be called, The Repairer of the
Breach, the Restorer of Paths to dwell in.*



It is an Observation made by the Royal Preach-
er, *Eccles. 3. 1, 2, 3. To every thing there is
a season, and a time to every purpose under
heaven. A time to plant, and a time to pluck
up that which is planted, a time to break down,
and a time to build up.* Experience tells us
tis so with men, and so with God too, who is

Architect, the great Master-builder, the *o* *very*, or chief
Husbandman, *Joh. 15. 1.* We find him planting his Church under
the Parable of a Vineyard, *Isa. 5. 1.* fencing it and planting it
with the choicest Vines, building a Tower in the midst of it,
vers. 2. And again, *vers. 3.* we find him resolved to pluck down
the hedge thereof, and break down the wall, and lay it waste.
But how, or by whom would he do this? Not by his own imme-
diate hand from heaven, as he overthrew *Sodom and Gomorrah*;
but by the hand of the *Chaldeans*, of whom the *Psalmist* makes a
grievous complaint to God, whether by way of Prophecy, as a
thing

*Vid. Dr. Ham.
in locum.*

thing to come; or of History, as already past, is uncertain. *Psal.*
79. 1. O God, the Heathen are come into thine inheritance, thy holy
Temple have they defiled, they have laid Jerusalem on heaps. The
Jews being by the just judgment of God carried Captives by
Nebuchadnezzar into Babylon, where they did duram servire
servitutem, endure a long and miserable bondage, began at last
to bethink themselves which way they might pacifie Gods wrath,
and recover his favour; to which purpose they ordained solemn
Fasts, Zech. 7. 5. When ye fasted and mourned in the fifth and
seventh month, even those seventy years, did ye at all fast unto me,
even unto me? And chap. 8. 19. there is mention of these two
months fast, and two more, the fast of the fourth, and the fast of
the fifth, and the fast of the seventh, and the fast of the tenth.
But when they found that for all their frequent fastings God was
not appeased, nor they delivered, they were moved to wonder
and murmur at it, vers. 3. of this chapter, Wherefore have we
fasted, say they, and thou seest not? wherefore have we afflicted our
soul, and thou takest no knowledge? Whereupon God commands
his Prophet, vers. 1. Cry aloud; spare not, lift up thy voice like a
trumpet, and shew my people their transgressions, and the house of
Jacob their sins. Let them know, that their fasts, as they are
compounded and made up of the bitter ingredients of injustice
and cruelty, strifes and debates, blood and rapine, would never be
pleasing to God; Behold, ye fast for strife and debate, and to smite
with the fist of wickedness, vers. 4. No, assure your selves, unlesse
to your bodily fast you joyn a spiritual, abstain from sin, as you
do from meat, and give to the poor what you spare from your
own bellies; unlesse your acts of mercy and charity consecrate
your fasts to God, they will not be accepted by him, for this is
the fast that he hath chosen, to loose the bands of wickedness, to undo
the heavy burdens, and to let the oppressed go free, to deal thy bread
to the hungry, and bring the poor that are cast out to thy house, and
when thou seest the naked to cover him, vers. 6, 7. And if this fast
be truly and sincerely kept, then the Prophet promiseth from the
mouth of God, for the mouth of the Lord hath spoken it, vers. 12,
that they shall enjoy all the happinesse and prosperity as their
hearts can wish, their prayers shall be no sooner made than
heard and granted, vers. 9. Then shalt thou call, and the Lord shall
answer, thou shalt cry, and he shall say, Here I am. Their sickness
shall

shall be turned into health, their darknesse into light, their ungodlineſſe into righteouſneſſe, their ſhame into glory, *verſ. 8.* Then ſhall thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily, and thy righteouſneſſe ſhall go before thee, the glory of the Lord ſhall be thy rereward. And laſtly, to come to my Text, Thou ſhalt return from captivity to thy own native Country, And they that ſhall be of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations, and thou ſhalt be called, The Repairer of the Breach, the Reſtorer of paths to dwell in.

In the explication or unfolding of this portion of Scripture, I *Diviſion.* ſhall ſhew,

1. What is meant by the waſte places, the foundations caſt down, the breach or breaches, for I find the word rendred by Tranſlators in the plural number.

2. By whom theſe waſte places ſhould be built, the foundations raiſed, the breaches repaired, the paths reſtored, which is firſt expreſſed in the plural, *They that ſhall be of thee*; ſecondly, in the ſingular, relating to ſome one extraordinary and more eminent perſon amongſt the reſt, that ſhould be moſt ſignally and remarkably inſtrumental in the deſigning, ordering, and perfecting this great and glorious work, *Thou ſhalt raiſe up the foundations of many generations.* Thou ſhalt, &c.

3. The honor and dignity that ſhould accrue to this ſingular and ſuperexcellent perſon for the ſame, *in perpetuam rei memoriam*, *Thou ſhalt be called the Repairer of the breach, the Reſtorer of paths, &c.*

Having cleared theſe points unto you as plainly and briefly as I can, according to the literal ſenſe, I ſhall eaſily and without any enforcement make application to the time and occaſion that hath brought us here together.

And firſt, the waſte places, and the ruined foundations, and the breach or breaches, fall under our conſideration; this may be underſtood of *Jeruſalem* in the letter; but of Chriſts Church in the Type or figure. They that refer it onely to the former, as relating to the reſtoration of the Jewiſh Church, the reparation of their decayed Temple and City by *Zerubbabel*, *Ezra*, and *Nehemia*, are by *St. Hierom* term'd, *amici occidentis litera*, friends of the killing or dead letter. But *pace tanti viri* by the Fathers leave,

*St. Hierom is
locum.*

whiles we hold the latter sense with him, we shall not let go the other, but take both along with us, as the Text relates to them and us too.

True it was what the Psalmist spake, *Psal. 79. 7. They have devoured Jacob, and laid waste his dwelling place*; and *Psal. 80. 16. It is burnt with fire, it is cut down*; that is, the City and Temple, which was beautiful for situation, the joy of the whole earth, *Psal. 48. 2.* so beautiful, that he thinks it worthy of all observation and admiration, *vers. 12, 13. Walk about Sion, and go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces, that ye may tell it to the generation following.* That famous City, that glorious Temple, with the Towers, the Bulwarks, the Palaces thereof, were totally demolished, cut down, destroyed, the inhabitants, as many as escaped the sword and the famine, carried captive into *Babylon*, where they continued seventy years, and with tears in their eyes bewailed the miserable desolation of their Church and State, *Psal. 137. 1. By the waters of Babylon we sat down and wept, when we remembered Sion.* He must have a heart of flint, as hard as the neather millstone, that could think upon *Sion* in this condition as she was, and not dissolve and melt into a shour of tears. *We sat down and wept*; whereupon *St. Chrysostom*, *ἐν ἀπλῶς θρήνουσιν, ἀλλ' ἔργον τὸ τοιοῦτον*, they do not slightly mourn, or take on a little, but make it their businesse, their eyes vying with the Rivers of *Babylon* which should most over-flow their banks.

*St. Chrys. in
Psal. 136.*

In what a lamentable case were Gods people all this while, when not onely *mania Jerusalem*, (as *Utablus* understands it here) the walls of *Jerusalem*, but *fundamenta Ecclesie & Reipublice*, the very foundations of Church and Common-wealth were not onely shaken, but shatter'd to pieces, and the children of *Edom* had now their desire, when they cried, *Down with it, down with it even to the ground*; or as the last Translation reads it, *Rase it, rase it even to the foundations thereof*, *vers. 7.* of the same Psalm. The King and the Priest, the Lords and the Commons, all were made Prisoners and captives, from him that sat on the Throne, to her that grindeth at the mill, *God delivered his strength into captivity, and his glory into the enemies hand, Psal. 78. 61.*

And now are we not ready to expostulate in the words of the *30 Psalm. vers. 12, 13. Why hast thou then broken down her hedges,*

so

so that all they that do passe by the way do pluck her? The Boar out of the wood doth waste it, and the wild beast out of the field doth devour it. Why haste thou suffered those great Tyrants, the Kings of Assyria and Babylon to break in upon this thy Vinyard, and root out the Vine which thine own right hand hath planted? Why hast thou scattered us among the Heathen, so that they which hate us spoil our goods? The answer is soon returned, The fault was not in the Lord of the Vineyard, who had done what he could for it, planted it with his own hand, watered it with the dew of his heavenly benediction, hedged it with his divine Providence; but the fault was in the Vine it self, as he complains, *Isa. 5. 4. When I looked it should bring forth grapes, it brought forth wild grapes.* What wild grapes? he tells us, *vers. 7. He looked for judgment, but behold oppression; for righteousness, but behold a cry.* And therefore it follows, *vers. 9. Many houses shall be desolate, even great and fair without inhabitant.* This, this was the cause that the Vineyard of the Lord of Hosts, that is, the house of Israel, and the men of Juda his pleasant plant, was so eaten up, so troden down, *vers. 5.* This was the cause the Christian Church went to wrack by persecution under Heathen Emperors, Almighty God making them his Rod to scourge his backsliding people into repentance and better obedience; for we are not unlike a childs Top, that never goes upright without whipping. So St. Cyprian speaking of the times of Decius, *Quia traditam nobis divinitus disciplinam pax longa corruperat, jacentem fidem & penè dixerim dormientem censura celestis erexit.* Because long peace had corrupted the good order and discipline of the Church, delivered to us by divine Authority, the wisdom of God thought fit by the hand of his justice to awake the dull and drouse, and almost dead faith of Christians. And from the same cause Eusebius derives the Original of Dioclesians persecution, in whose words as in a glasse we may see the face of our own times, with all its deformities; take the Latine for want of the Greek, *Postquam vero res nostra per nimiam libertatem ad molli-
tatem ac segnitiam degenerarunt, & alij alios sunt odio & contumelias persecuti, &c.* After that our affairs through too great a liberty degenerated into sloth and delicacy, and that one began to prosecute another with hate and contumely; and when we our selves onely opposed our selves with words of strife and conten-

Cyprian de Episcopis.

Euseb. l. 8. Eccl. Hist. c. 1.

tion, when dissimulation and hypocrisie was grown to the height of malice, *Et qui pastores nostri videbantur, repulsa pietatis norma matris inter se contentionibus fuerunt inflammati, &c.* And they that were or pretended to be our Pastors and Ministers, tasting off the rule of piety, blew the coals of discord among themselves till it grew to a flame, and every one made his own ambition play the Tyrant as he listed; when such was the hardnesse of our hearts, that we were not touched with any sense or feeling thereof, nor endeavoured to appease Gods wrath, but: sif we thought God did not regard, and would not punish our sins, but were such an one as the Heathen phantasied him,

Nec bene pro meritis capitur, nec tangitur ira.

We ceased not to add sin unto sin, and then behold the divine judgment, after its usual manner, began to visit us by degrees. *Ita ut persecutio a fratribus qui in militia erant exordia sumeret.* So that our persecution took its rise and beginning from our brethren that were in the militia; then, then I say, according to that of the Prophet, *Lam. 2. The Lord covered the daughter of Sion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his foot-stool in the day of his anger. The Lord swallowed up all the habitations of Jacob, and hath thrown down in his wrath the strong holds of the daughter of Juda, he hath brought them down to the ground: he hath polluted the Kingdom and the Princes thereof: he hath encreased in the daughter of Juda mourning and lamentation, and he hath violently taken away his tabernacle, he hath destroyed the places of the assembly. The Lord hath caused the solemn feasts to be forgotten in Sion, and hath despised in the indignation of his anger the King and the Priest.*

By this we have discovered what is meant by the old waste places, the ruined foundations, the breach or breaches that were made in the *Israel* of God, with the reason thereof; which hath opened my pass: geto my second Query.

By whom the waste places should be built, the ruined foundations raised, the breaches repaired, the paths restored; *Ex re erant, And they that shall be of thee shall build the old waste places, &c.*

In the seventh chapter of *Nehemiah*, there is a long catalogue of the people, the Priests and the Levites, that had leave from the King of *Babylon* to go up to *Jerusalem* and build the waste places, especially the Temple; their whole number is computed to be forty two thousand three hundred and threescore, *vers. 66.* among whom the grandees or chief are expressed by name, *vers. 7.* and of those I find most honorable mention of two above all the rest, (as upon whose shoulders rested the main of the work) *Nehemiah* and *Zerubbabel*; and therefore we shall insist somewhat upon both, as we meet with them recorded in sacred story.

And first of *Nehemias*; He was cup-bearer to King *Artaxerxes*, as he himself tells us *chap. 1. 11.* and a great favourite he was, as appears *chap. 2.* for when he (commiserating the miserable estate of his native country) presented a cup of wine to the King with a heavy heart, which discovered it self in a sad face, the King said unto him, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart, vers. 2.* To which *Nehemiah* replied, *vers. 3.* first, praying for the King, though a heathen, as his duty was; then telling him the cause of his sadness, *Let the King live for ever. Why should not my countenance be sad, when the City, the place of my fathers sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the King said unto me, For what dost thou make request? vers. 4.* It seems the King was willing to grant him whatsoever he should ask in reason. Observe the piety of the man, before he petitions the King, he makes supplication to the King of heaven, and that was the sure way to speed; for the hearts of Kings are in the hand of God; So I prayed (saith he) to the God of heaven, and I said unto the King, if it please the King, and if thy servant have found favour in thy sight that thou wouldst send me unto *Juda*, unto the City of my fathers sepulchres, that I may build it. Whereupon the King dispatcheth him with a Commission and credential Letters to the Governours beyond the River, that they might convey him over to *Juda*, and with a Letter to *Asaph* the keeper of the Kings Forrest, that he might give him timber to make beams for the gates of the palace which appertained to the house, and for the wall of the City, and for the house of God, *vers. 8.* and to secure him by the way, (for they that enterprize good and great designs, as this was, are like to meet with strong opposition) the

King.

King sent Captains of the Army and Horsemen with him, *vers. 9.* Notwithstanding he, like a prudent man, resolves to carry on the business more by policy than power. He comes to *Jerusalem*, the Metropolis or head City of *Judea*, and was there some time before he told any man what God had put in his heart to do at *Jerusalem*, *vers. 12.* Then he takes a private survey of the ruined walls; and when things were ripe for the work, he said unto the Nobles, the Rulers, the Priests, and the rest of the people, *Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire. Come and let us build up the wall of Jerusalem; that we be no more a reproach. Then I told them of the hand of my God which was good upon me. And they said, Let us rise up and build. So they strengthened their hands for this good work, vers. 17, 18.* Yet could not he with all his assistants carry on the work so smoothly, but that he met with some disturbance, a phanatick party to hinder and oppose him; and to head them, they had a notable Leader, one *Sanballat*, *vers. 10.* When *Sanballat the Horomite*, and *Tobiah the servant the Ammonite*, heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of *Israel*. And therefore they fall first to jeer and scoff at them, *vers. 19.* They laughed us to scorn; and despised us, saying, *What is the thing that ye do?* But *Nehemiah* answered, *vers. 20.* The God of heaven he will prosper us, therefore we his servants will arise and build; but ye have no portion, nor right, nor memorial in *Jerusalem*. From scoffs they proceed to secret plots and force of arms, *vers. 7, 8.* But when *Sanballat*, and *Tobiah*, and the *Arabians*, and the *Ammonites*, and the *Asdodites*, heard, that the walls of *Jerusalem* were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against *Jerusalem* and to hinder it. And this they contrived in a clandestine way, saying, *They shall not know, neither see, till we come in the midst amongst them, and slay them, and cause the work to cease, vers. 11.* Whereupon *Nehemiah* plays the part of a pious and vigilant Commander, falling to his prayers, and setting a strict watch, *vers. 9.* Nevertheless we made our prayer unto our God, and set a watch against them day and night; and raised a new militia, *vers. 13, 14.* Therefore set I in the lower places behind the wall, and on the higher places; I, even I set the people after their families

set with their frowns, their spears, and their bowes. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them; remember the Lord is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. When all this would not make him desist, he receives an intimation, that they intended to assassinate his person, chap. 6. 10. They will come to slay thee, yet he still retains his wonted courage, saying, Should such a man as I flee? Thus he stood like a Colossus unmoved and undaunted till he had done the work. And now we have found the man that in the singular number may well be stiled, *Reparator ruinarum*, the Repairer of the Breach.

But can we find out ne'r another? Yes, we have him *Ezr. 1. 8.* by the name of *Sheshbazzar* the Prince of *Juda*, or chief Governor deputed to that office by King *Cyrus*, and commissioned to build the Temple, chap. 5. 14. and build he did, vers. 16. Then came the same *Sheshbazzar* and laid the foundation of the house of God which is in *Jerusalem*. This *Sheshbazzar* is the same with *Zerubbabel*, who as a Prince is named in the first place among those that came from *Babylon*, as the Captain General, chap. 2. 2. and chap. 5. 2. Then rose up *Zerubbabel*, &c. And *Hag. 1. 14.* The Lord stirred up the spirit of *Zerubbabel* the son of *Shealtiel*, governor of *Juda*, &c. If we look into his genealogy, *Matth. 1. 12.* we shall find him like *Mæcenæ* descended from antient Kings, *Josias* begat *Jechonias*, and *Jechonias* begat *Salathiel*, and *Salathiel* begat *Zerubbabel*. This *Zerubbabel*, whose spirit God stirred up to this grand employment, went through his work with all alacrity and activity, *Ezr. 3.* he re-edifieth the Temple in despite of all adversaries; the manner and means how it should be done by him is foretold, *Zech. 4. 6, 7.* This is the word of the Lord unto *Zerubbabel*, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. What art thou, O great mountain? before *Zerubbabel* thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying Grace, grace unto it, Two great blocks were in the way to discourage *Zerubbabel* in the work, the one was the weaknesse of his party that should assist him, the other the strength of the enemy that would oppose him.

First, The weaknesse of his own party, they were but a small remnant

remnant of the poor captive Jews, whose spirits were dejected with their tedious servitude and extreme oppression; and this might make Zerubbabel diffident of the event, and reason thus against it: The work is great that we are to undertake, and our strength but little, and therefore in all probability our endeavors are like to be frustrated, and we to perish in the undertaking. To this God speaks, *Not by might, or army* (as 'tis in the Margin) *nor by power, but by my Spirit, saith the Lord of hosts.* Know, this work is not to be effected by human help merely, but by divine power, nor by strength of man, but by the Spirit of God, whose strength is made perfect in weakness; by his Spirit who is Lord of hosts, and commands all the Armies of heaven and earth. Though you had no strength at all, though you had no life at all left in you, though you were but an heap of dead and dry bones, God can bring you together, put new life in you, and cause you on a sudden to start up a numerous Army, as in *Ezekiel's* vision, chap. 37. 10. yea, though these bones were laid in the grave, covered never so deep in the earth, God can raise you thence. To such a desperate condition was Israel reduced at that time, that God was fain to quicken and revive their dead hope by the parable of those dry bones, *vers. 11, 12.* *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is left, we are cut off for our parts. Therefore prophese and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.* The argument holds, *a majori ad minus*, he that can raise the dead out of their graves, can bring you out of captivity. Nay more, not onely from dry bones, but from very stones God can raise up children unto Abraham, rather than his Church should not be builded.

This block thus removed out of the way, the other yet behind was the mighty power of Zerubbabel's enemies, which is therefore called a great Mountain, and he speaks unto it by an Apostrophe, as the more emphatical expression, *Who art thou O great Mountain? before Zerubbabel thou shalt become a plain.* *Thou hast hitherto oppressed my people, and kept them in bondage: But behold, I am against thee, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain, per. 51. 25.*

Before

The Repairer of the Breach.

11

Before Zerubbabel thou shalt become a plain. Though thou art high and strong as a great Mountain, seemest in thine own eyes and others also irresistible, invincible; thy pride shall be brought down, thy high looks abased, thy mighty strength abated, thy huge and vast body laid level with the earth, and be made a plain, so that all thy opposition shall be as nothing, and all difficulties made plain and easie to Zerubbabel, by the power of my Spirit that shall support him, and suppress all his opposers.

It follows, *He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it; vers. 7.* that is, He shall accomplish the building with the joyful acclamations of the beholders, even to the wonder and astonishment of his very enemies, that shall say and say again, *Grace, grace unto it.* And not to it alone, but to us by it shall great grace and glory also come, and that they did say so, the Psalmist tells us, *Psal. 126. 2. Then said they among the Heathen, The Lord hath done great things for them; which the Jews as their eccho resounded back again, vers. 3. Yea, the Lord hath done great things for us, whereof we rejoyce.*

Lastly, The Prophet adds as a Corollary and confirmation of all, *vers. 8, 9. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; Statutum esse,* it is a statute, a decree past in the highest Court of Heaven, not to be reversed, that as Zerubbabel hath begun the work, and laid the first stone, the head-stone of the corner; so with a *non obstante*, maugre all contradiction, he shall put to his last hand and compleat the work.

Thus you see by whom this great work was effected.

Multorum manibus grande levatur onus, Many hands went to it, but two especially, *Nehemia* and *Zerubbabel*; they were the principal instruments under God for the carrying on of the same, and therefore both of them justly meriting the style and title of honor and dignity that is here given in the Text, which is my third point, *Vocaberis reparator ruinarum, Thou shalt be called, The repairer of the breach, &c.*

And indeed, what better, what nobler title can be bestowed upon a man? a more glorious one could hardly be thought on. *Quanto honestius est principi si reparator ruinarum vocetur, quam vastator civitatum?* as *Marlorat* notes well upon the place; How

much more honorable is it for a Prince to be call'd the repairer of
 ruins, than the destroyer of Cities? It was a vain and horrible
 brag of *Senacherib*, which he spake as tending to the honor of
 his predecessors, and himself too as descended from them, 2 King.
 19. 11. *Behold, thou hast heard what the Kings of Assyria have*
done to all lands, by destroying them utterly. And the like we read
 of *Alexander* and *Pompey*, who were called Great from the great
 conquests and bloody victories they atchieved, glorying in the
 many thousands, yea, millions, they had slain. The two famous
Scipios had their surnames from the Countries they subdued, the
 one was called *Africanus*, the other *Asiaticus*. How much a bet-
 ter title was that of *Solomon*, and our King *James* of happy memo-
 ry, *Rex pacificus*. I have heard it credibly reported (*sides sit penes*
authorem) I would not wittingly and willingly father a falshood
 upon the worst of men, but give even the devil his due) that the
 late *Oliver Cromwel* (in whom hypocrisie and tyranny strove
 which should be predominant) boasted, he had been the death of
 near upon 40000 Scots in their own Country and at *Worcester*,
 where besides what were slain in fight, many were kill'd in cool
 blood, a cruelty which a Turk would be ashamed of. I have read of
 a greater Warrior, and a better man than he, *Tamperlane*, who
 having fought a battel with the Muscovites, wherein he had slain
 upon the turf about 40000 men, and taking a view of the dead,
 was so far from rejoycing at the sight, that he lamented the con-
 dition of such as commanded great Armies, commending his
 fathers quiet course of life; accounting him happy in seeking for
 rest, and the other most unhappy, who by the destruction of
 their own kind sought to advance their own glory; protesting
 himself even from his heart, grieved to see such sad tokens and tro-
 phies of his victory.

Knolls his Tur-
 hiss.

Hence then let Princes and great ones learn how to raise them-
 selves a glorious name, that may survive them, and be sweet and
 precious when their bodies rot and consume in their sepulchers,
 while others take a pride and pleasure to kill and destroy, let them
 labour to save and preserve the world in peace; while others pull
 down and lay waste Cities and Temples, let them raise up and re-
 pair the breaches, so shall they be truly called *Erectores*, graci-
 ous Lords, Luk. 22. 28. *Et reparatorum ruinarum, the repairers of*
breaches, the restorers of paths to dwell in. which will be far greater
 glory

glory to them, than if they accumulated all the titles of honor that either Heraldry can invent, or this world confer. It was well said by our late King of glorious memory, to his Son our gracious Sovereign that now reigns, vvhom God preserve long among us; *EIKON BAS. I had rather you should be CHARLS the Son, than le Grand, Good, ΣΙΑΚΗ. 27. than Great.* Greatnesse hath no better Character than that of Goodnesse, vvithout vvich, 'tis but *ψυχρὸν & ἀψυχον*, a cold and livelesse carcase of nobility, like a ruddy colour in a picture that hath no life or heat in it, a rich cabinet without a jewel: With such an empty casket of honor without vertue; *Minutius Felix* thus elegantly expostulates, *Fascibus & purpura Minutius Felix, gloriaris? vanus error hominis, & inanis cultus dignitatis fulgere purpura, mente sordescere. Nobilitate gloriaris? parentes tuos laudas; omnes pari sorte nascimur, sola virtute distinguimur.* Dost thou glory that thou art invested with highest dignities, clothed with Purple and Ermin? Alas, thou deceivest thy self, to be glorious in apparel, and sordid in soul, is but a vain error, and whiles thy face shines with *Moses's*, thy better part is clouded with Egyptian darknesse. In boasting of thy noble birth, thou praisest thy parents, not thy self, if thou degenerate.

*Nam genus & proavos & qua non fecimus ipsi.
Vix ea nostra voco.*

We are born alike, being hew'd all out of the same Rock, our father *Adam*; 'tis onely vertue and noble actions that distinguish and set us above the vulgar. When *Moses* goes about to describe the genealogy of the Patriarch *Noah*, he begins it thus, *These are the generations of Noah: And Noah was a just man and perfect in his generations, and Noah walked with God, Gen. 6. 9.* Wilt thou be famous in thy generations as *Noah*? be just and upright as *Noah*, and thou shalt be Chronicled in the book of fame to all succeeding generations. *Vocaberis, &c.* thou shalt have an honourable name like this in the Text, *Thou shalt be called, The repairer of the breach, the restorer of thy Country's peace and liberty.*

The Wise-man is almost Non-plust and grave'd, to think what praises should be given to these Repairers of breaches,

Ecclef. 49. 11, 12, 13. How shall we praise this Zerubbabel which was a ring on the right hand, so was Jesus the son of Joseph: these men in their time builded the house, and set up the Sanctuary of the Lord again, which was prepared for an everlasting worship. And among the elect was Nehemias, whose renown is great, which set up for us the walls that were fallen, and set up the gates and the bars, and laid the foundations of our houses.

But behold a greater than Nehemias or Zerubbabel is here. This Zerubbabel, the chief among these Repairers, was a type of Christ, and so is presented to us by the Prophet, *Hag. chap. ult. vers. ult. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.* Christ was the true Zerubbabel, whom God the Father chose from everlasting to be his servant, in performing the great work of our Redemption: *Isa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles.* This is he that hath built his Church upon a Rock, against which the gates of hell shall not prevail. This is he that hath raised up the foundations of many generations, and therefore is most worthy to be called, *The Repairer of the breach*, that vast breach which was long since made between God and man, that breach which was made between Jew and Gentile. *Qua deserta fuerant in Iudaea, dicimus adificari in Ecclesia, non ad breve tempus, sed in perpetuum: & fundamenta illius ex utroque populi, id est, in duabus generationibus suscitanda*, the waste places in the Church of the Jews are built up by Christ in the Christian Church, and the foundations thereof raised of both people, that is, in those two generations of Jews and Gentiles. So St. Hierom understands my Text, according to that of St. Paul, *Ephes. 2. 14, 15. He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, that he might reconcile both unto God in one body by the cross.* And because he humbled himself to the form of a servant to the death of the cross, therefore God hath highly exalted him, and given him a name (above this name in the Text, and) above every name (besides) that, at the Name of Jesus every knee should bow, &c. *Phil. 2. 7, 8, 9.*

I have done with the Explication of my Text, I come now to make some Application of it to the time. II

I need not tell you of our wast places, our ruined foundations, our vast breaches, they are too obvious to every eye, he that runs may read them. They may be reduced to these two heads, Breaches and Ruines made both in Church and Commonwealth.

To begin with the Church, for that is Gods method, *Judgment commonly begins at the house of God.* And good God, who can think upon the Breaches, and not cry out with *Job c. 22. v 6. Even when I remember, I am afraid, and trembling taketh hold on my flesh,* this were enough to make a good Christian turn Quaker; and yet be a good Christian still. Not to speak of the material buildings, the goodly foundations of ancient Churches demolished and run to ruine, concerning which there goes a Proverb to the scandal of our Religion (though our Religion were not the cause of it) *Pater noster set them up, and our father plucketh them down.* I shall not insist upon these external breaches & ruines in the Church, though in respect of them also, I may take up the Psalmists words, *Psalm 102. 13, 14. Thou shalt arise O God, and have mercy upon Sion: for the time to favour her, yea the set time is come, And why, thy servants think upon her stones, and is pitieth them to see her in the dust.*

The most considerable breaches were in the spiritual building, *Quæ vinctus est, Te are Gods building, &c. Eph. 2. 20.*

O what breaches were made in this building! *Even breach upon breach, Job 16. 14.* Here were the living stones broken, heart broken, the principal Pillars thrown down? Able, painful and pious Pastors and Preachers (such as Dr. Featly, that *Malleus Hæreticorum*, and many others of the Clergy, besides the Reverend Fathers of the Church, the Bishops, of whom the world was not worthy,) cast out of their places and Livings upon false suggestions and informations; or if true, deserving rather encouragement and protection; than imprisonment and ejection. Sequestred and cast out they were, not for any thing really scandalous, but for being so conscientious, that they would not take new Oaths and Covenants contrary to those they had formerly and lawfully taken: and upon the same score would have suffered death (as some did) rather than run with the tide of the times against the known Lawes of God and man. So wide was this breach, and so farre from being well closed again, till this last year, that upon their exaltation, either none at all were put in their Livings, as in divers Counties

Counties of *Wales*, where the Tyths of many Parishes were engrossed in a few hands, two or three Itinerant Preachers serving for a whole Diocese: or else for the most part, ignorant and factious persons brought in their places, whose businesse it was to sowe sedition and false doctrines, and whose preaching (if I may call it preaching) was full of cursing and bitterness, Rom. 3. 14. And what better could be expected from them that enter not by the doore into the sheepfold, but climb up some other way, John 10. 1. not by the regular way of Ordination, which hath been ever observed in the Church of Christ from the Apostles days to ours.

What better could be expected, when the Prophets two staves were once broken, the staffe of Beauty, and the staffe of Bands, *Veritas Evangelica, & unitas Christiana*, the true Doctrine and Uniform Discipline of the Church. When these, I say, were broken to pieces, behold an inundation of Sects and Heresies like a second Deluge over-flowed the whole Land, they came croaking about us like the Frogs of *Egypt*, and swarming like the Locusts out of the bottomlesse pit. *Barclay* in his *Icon Animorum*, writing of the several Sects in Religion which he had observed in *England* in King *James* his reign, tells a story of a father and his two sons who constituted or made up a Church between themselves, but these three not long agreeing, the two sons Excommunicated the Father, and at last one son the other, so that these three made three distinct Churches in their concepts, and each one the true. What would he have said, had he lived to see the many factions and fractions, Divisions and Subdivisions which have spawn'd since amongst us. Our Church being well likened by the last Arch-bishop of *Canterbury* in his Speech at his death, to an Oak cleft to shivers with wedges made out of its own body, and at every cleft, prophane-nesse and irreligion entring in. It was a most charitable wish of judicious Master *Hooker*, and most seasonable for our times, in his answer to Master *Travers* Supplication in *Queen Elizabeths* reign. Take it in his own words, for they are excellent, and deserve, as *Job* speaks in another case, to be graven with an iron pen and lead in the rock for ever, to be so deeply imprinted in our hearts, as never to be obliterated or raised out.

Since (saith he) there can come nothing of contention but the mutual waste of the parties contending, till a common Enemy dance in the ashes of them both. I do heartily wish that the grave
advice

advice which Constantine gave for uniting his Clergy so many times, upon so small occasions, in so lamentable sort divided, or rather the strict commandment of Christ to his, that they should not be divided at all, may at length if it be his blessed will prevail so farre at least in this corner of the Christian world, to the burying and quite forgetting of strife, together with the causes which have either bred it or brought it up: that things of small moment never disjoyn them, whome one God, one Lord, one Faith, one Spirit, one Baptisme, bands of so great force have linked, that a respective eye towards things wherewith we should not be disquieted, make us not, as through infirmity the very Patriarchs themselves sometimes were, full gorged, unable to speak peaceably to their own brother. Finally, that no strife may ever be heard of again, but this, who shall hate strife most, who shall pursue Peace and Unity with swiftest paces. And to this I hope all my Brethren of the Ministry will say Amen, and make some amends for the Divisions and Breaches which too many of them through their former misguided zeal brought into the Church, by their earnest endeavours for a happy settlement of all matters Ecclesiastical, and by their humble submission to that Order and Discipline in the Church as is or shall be established by lawful Authority.

But behold more Breaches yet, the Hebrew גִּרְר פֶּדֶן is rendered by the LXX. διχαδύων; οὐρανοῦ, a Builder, a Maker or Repairer of hedges. Now the Jews have a saying, *Massora sepes est Legis*, *Divitiarum sepes decima*; that as their *Massora* was the hedge of their Divine Law, comprehending every verse, word, and letter of it, so Tythes were the hedge of their riches, and beyond a hedge in this respect, as the same worthy Author hath very well observed; for an hedge doth only fence and preserve that which is contained, but Tythes and Offering; did more, because they procured increase of the heap out of which they were taken, ^{1. 5. Eccl. Pol.} witness that saying of God himself, *Mat. 3. 10. Bring ye all the Tythes into the storehouse, and prove me therewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.* Yet was this hedge going down apace, voted away from the Church by the Phanatick party, who had devoured them in their imaginary hopes, and taken ere this time all the houses of God in their possession, if they had not been in the nick of time
Strange-

strangely prevented. The onely way they thought to enrich themselves, was, to impoverish the Church, and ceaze upon the poor remains thereof. And whereas *Abraham* (long before the Law was given by *Moses*, and therefore could not be ceremonial) paid Tythes of all the spoiles, these men would make a spoile of all the Tythes; then the Priests received Tythes from the Soldiers, now the Soldiers would have taken Tythes from the Priests, though to the ruine of themselves, and their posterities, and the whole Nation, that would have been involved both in the guilt and punishment, as was the whole Nation of the Jews for the same sin, *Mal.* 3. 9.

For my part, I must confesse my fears, that the curse which hath been upon our Nation of late years for this sin of sacriledge, amongst other great and crying sins, will not be taken off clearly (for we see Gods hand is stretched out still against us in the late plague of immoderate rain and waters, which may breed a dearth, if not pestilential diseases) till satisfaction be made by restoring what hath been wrested and ravished from the Church. It was the opinion of that great advancer of learning, *Sir Francis Bacon*, in his considerations touching pacification and edification of the Church, presented to King *James*, and well-worthy the consideration of this present Parliament, That all Parliaments since the 27 and 31 of *Hen.* 8. who gave away Impropriations from the Church, stand in some sort obnoxious, and obliged to God in conscience, to do somewhat for the Church, to reduce the Patrimony thereof to a competency; for since they have debarred Christs spouse of a great part of her dowry, it were reason they made her a competent Joynture.

And blessed be God that put it into the Kings heart to take care, that all Bishops, Deans, and Chapters, should out of their Impropriations augment the small Vicaridges belonging to them in such a reasonable proportion, as the Tythes will well bear. And 'tis to be hoped, that this will be a leading-card to invite and draw on others of the Nobility and Gentry to do the like, as some of them have done already, to their honor be it spoken, and therein have preveated his Majesties desires in that kind, and began to us; I could name some of them, but that I think they are sufficiently well known to the world.

Consider next the ruines and breaches in the State, Armies raised,

raised, Battles fought, Cities besieged, taken, sacked, Countries harassed, plundered, Parliaments purged, dissolved at the pleasure of a thing call'd Protector, or the Grantees of an Army, the House of Peers abolished, another of mock-Lords instituted, all the fundamental Laws violated. A breach upon our liberties, by imprisoning men without shewing cause, denying the people their voices in a free election of Knights and Burgesses.

— fingit solemnia Campus
Et non admittit dirimit suffragia plebis.

A breach upon our estates, by imposing taxes what they pleased. A breach upon our consciences, by enforcing Oaths and Covenants contradictory to former Oaths. And to fill up the measure of our ruines, a breach upon the Head-stone of the building, the chief stake in our hedge was cut up, when our King of ever glorious memory was cut off, and most barbarously murdered before his own Royal gate; a most inhuman unparallel'd Parricide, Regicide, I had almost said Deicide, and if I had, it might admit of a sober sence, for Kings are earths Deities, Gods pictures in a lesser form or model, and God himself hath honoured them with his own Name, *I have said, Ye are gods, Psal. 82. 6.* yet he did not fall like one of the Princes, but as if he had been an ordinary or common malefactor.

*Carnificis dextra Cromwelli-potentis obiram
Procumbit.*

And when he fell all fell with him, ever since we have been a *Tohn & Bohu, rudis indigestaque moles*, a meer Chaos of confusion, a second *Babel*, or like a Tennis-ball tost from hand to hand, a reproach to our neighbours, a scorn and derision to all that were round about us, *Psal. 44. 13.*

*Nec ulla requies, tempus autt nullum datur
Nisi dum iubetur.*

Sen. Trag.

We were put to it beyond *Heracles's* labours, no rest, no breathing time, no relaxation from our burthens allowed us by our
D worse

worse than Egyptian-Taskmasters, we must make brick without straw, pay contribution doubled and trebled, as they were pleased to vote it, when many had no money to discharge it, but what (as the young Prophet said of his ax head) was borrowed. Nor was it safe for any man to complain of this extream bondage and oppression, it being our case in these times as it was the people of *Ariminum* in *Cæsar's*,

Lucan,

— genitæ sic quisque latente
Non ausus timuisse palam: non nulla dolari.
Credita —

Psal. 119. 126.

We were fain to mourn in secret, and not discover our grief in words or tears. Was it not now high time for us to say with the Psalmist? and indeed *Nihil hic nisi vana supersunt*, 'Tis time for thee, Lord, to work, for they have made void thy Law; yea, all the Laws both of God and man. When all endeavours of men failed, and no hope of human help appeared; then was it God's time to work; and work he did beyond all expectation, even to admiration. As he stirred up the spirits of *Zerubbabel* and *Nehemias* to repair the breaches in the Jewish Church and State, so hath he done for us; we have a *Nehemias* and a *Zerubbabel* as well as they, *exte trunt*, and we have them of our selves. As it was our unhappinesse, that like the spider we spun the web of our miseries out of our own bowels, and with our own hands pulled our own houses upon our own heads; so it was our happinesse again, that God hath raised up from among our selves Heroes, and men of renown, to stand in the gap, to turn our captivity as the Rivers in the South, to build up our waste places and repair our breaches: For had we sent abroad for builders, as *Solomon* did to *Hiram*, 2 *King*. 2. they might have built a *Babel* instead of a Temple, and overthrown more with one hand than they set up with two. What tongue can tell, and what heart would not ake to think, what desolations had been wrought in the earth, if the way to the Throne had been hewed out by the sword of aliens and strangers to the Common-wealth of *England*: Nay, had Sir *George Booth's* design gon on, in probability it might have cost hot water, *multa sanguine et lacrimis*, &c. and we had seen another *Arminum* or bloody field, and even then the King

King had been fain to swim unto his Crown through a Red-sea of his subjects blood, an ungrateful passage both to him and them.

Usque adeo miserum esse civili vincere bello.

But blessed be God, that as in Solomon's Temple there was no ax, nor hammer, nor iron-tool heard in the house, while it was in building, 1 King. 6, 7. so in raising the foundations of this great work, and bringing it to perfection, no sword nor battle-ax, no instrument of vvar lifted up, no canon, nor musquet, nor pistol discharged.

Time would fail me to tell of Gideon; and of Barak, of Samson, and of Jephtha, of all our vvorthy Patriots in Parliament, in City, in Country, that by Votes, Declarations, or other vways, joyn'd heads, and hands, and hearts, to the contriving, compassing, compleating of this glorious vwork. Give me leave to single out one from the rest, *unus instar omnium*, I hope without envy I may name him, vvwhose name vvill be like an oyntment pouted forth, precious to posterity, the Lord General Monck, vvho hath upon our stage acted both parts of Nehemiah and Zerubbabel to the life.

As another Nehemias he carried on his work prudently and closely, he came up to our Jerusalem or Metropolis, and was there some time before he told any man what God had put in his heart to do. *Artis esse, celare artem*, a man shews his art in concealing his art. An unseasonable discovery frustrates a good design, vvwhile a discreet silence fits it for maturity. Had he taken off his hood or veil at the first approach, God knows what resistance he had found, but as long as he carried it in a clowd, and hung like a Meteor between heaven and earth, or as the Papists picture Erasmus between heaven and hell, each party took him for their own, and so neither opposed him. True it is, he put many in a maze, and the whole City in great fears, vvwhen in a seeming compliance vvith, and obedience to the command of those that pretended to the supream authority, like Samson he went away vvith the gates of the City, bars and all; but he soon made them amends by setting them in *statu quo*, or in a much better condition than he found them.

Martini.

Una eademque manus vulnus opemque tulit.

The same hand that brake their head, gave them a plaister. Then again, like *Nehemias*, he calls the Nobles and Rulers together, brings in the Secluded Members to consult how our breaches might be made up; and to secure their sitting, sets a guard, and raiseth a strong Militia. Those members having made some notable Acts, in order to a further settlement, dissolve, and quickly after a full and free Parliament succeeds them, and prosecutes, if not perfects, what the other had so well begun. Thus you see how he personates *Nehemias* in these particulars.

* Lambert.

And may he not passe for a *Zerubbabel* too? I am sure like *Zerubbabel* he did his work not by might, nor by power, but by Gods Spirit. * *Sanballat* marched towards him with a more potent Army than his, which stood like a great Mountain in his way, but he had vertue enough to remove this mountain, it became a plain before him, and he might have said to his souldiers as *Cesar* in the like case to his,

*Tela tene jam miles, ait. ferumque tuenti
Subtrahere: non ulla confect mihi sanguine bellum.*

Hold your hands, here is no need of weapons nor blows, this victory shall not cost a drop of blood: As the Magicians said in another case, so may I in this, *Digitus Dei est hic*, even an Atheist may discover the finger, yea, the whole hand of God in it, and be, if not converted, at least confounded at the sight. May I not take up the Apostles exclamation with a little alteration? Behold, ye despisers, ye phanaticks, and wonder, and perish, for God hath wrought a work which you would in no wise believe, though a man had declared it before-hand unto you; nor will your posterity easily credit it, though a man declare it unto them in the next generation; it will sound in their ears more of a Romance than a true story, and we our selves that know it to be true, may say of it as the Jews did of the like in their time, *Psalm 126. 1. When the Lord turned again the captivity of Sion, then were we like unto them that dream*; so strange, so unexpected, so beyond hope, that it seemed rather a phancy in a dream than a real deliverance. What remained for him to do that he might make up the parallel,

Lambert.

but that with Zerubbabel he bring forth the head-stone of the building with shoutings, crying, Grace, grace unto it; and this was done when CHARLS the Second by the grace of God, &c. was first Proclaimed, and after Crown'd, all the people with lowd acclamations crying out, God save the King.

And in him we have found another Zerubbabel, and a greater than the former; the General was but his *πρόδρομος* (as John the Baptist was to CHRIST) his Forerunner or Harbinger, to prepare the way before him; and lo, he is come like Zerubbabel from a strange Country (where he lived in exile divers years) to his own native soil and dominions, over which may he and his Posterity reign happily to the worlds end.

Et nati natorum & qui nascuntur ab illis.

And upon this very day whereon he came into the world, he came into his Royal City, being just thirty years old, as David was when he began to reign. A Prince, whom time, and sufferings, and converse with forrein Nations, have adipted for a Crown and heroick actions. A Prince whom the heavens honoured with a Star at his birth, which prognosticated him to be a man of wonders. A Prince most justly meriting the title which was given to Titus the Emperour, *Delicia humana generis*, The delight of mankind, even his enemies being judges, if yet he can have any enemies, whom God hath brought in with so high a hand, and out-stretched an arm.

This is that single person whom God set as a signet on his right hand, and preserved him as the apple of his eye from the hand of that uncircumcised * Philistine at Worcester, who with his numerous Army, like six Bulls of Bashan, thought to have closed him in on every side, they said, *Perscute and take him, for there is none to deliver him*; but God gave him cause to say with David, *My soul is escaped as a bird out of the snare of the fowler, the snare is broken, and I am delivered*. And from that miraculous escape it was easie to prophesie of his future felicity, his happy return to us, as it is this day. And though many concluded him then for a lost man, that this our Sun was set to us, and had bidden us good-night for ever; yet we did hope that this Sun would rise again in glory to our Horizon, and that with heeling in his wings

* Comwel.

The Repairer of the Breach. J

wings, to save and cure all the wounds and distempers in the body politick, and Ecclesiastick too, of this Nation.

When that little Vessel now upon the *Thames*, where it deserves to be kept like *Thesens* his ship for a monument to after-ages; when that Vessel, I say, had safely conveyed his Majesty to the Haven where he would be, me-thinks I see him looking back to *England*, and speaking comfort to his yet loyal, though then drooping and disconsolate subjects, as *Aeneas* to his companions in the Port,

— — — *revocate animos, maestumque timorem
Millite, forsitan & hac olim meminisse juvabit.*

Recal your courages, lay aside your fears; both I and you shall have cause to give God thanks for this deliverance; which we remember this day with all joy and thankfulness.

This is that single Person whom Rebels abjured and devoted to destruction, but the Lord separated and set apart from the womb to be the Repairer of all our breaches in Church and State, the Restorer of paths to dwell in. Every one may now repose himself under the shade of this Royal Oak; and whereas the common prisons were of late years the proper places for loyal subjects, now they may sit secure under their own vines and fig-trees.

— — — *Deus nobis hac otia fecit.*

Again, As *Zerubbabel* lived long in the King of *Babylon's* Court, yet retained his own true Religion, worshipping the God of his fathers in his true way and manner as he had commanded him: So hath his Majesty lived long in the Courts and Territories of foreign Princes, of different Religion from him, yet, with *Job*, he held fast his integrity, stood like a *Colossus*, or Rock immovable against all surges of temptations, that were raised to shake his faith, to alter his Religion, witness the sharp assaults (as we have heard) of Monsieur *Milicere* and others he met with beyond-Sea. Like *Ulysses* he bound himself to the mast of a well-grounded resolution, that no Romish Syregs could draw him out of the ship of the Church of *England*, in which he

was

was baptized and educated, though that ship were like the other wherein Christ and his Disciples sailed, in all appearance ready to sink; and when he had no power visible to defend himself, he would be still *the Defender of the faith once delivered to the Saints*, therein following the great example of the best of Kings, his Royal Father, who to his death maintained the Religion of the Church of England, and died a Martyr for the same.

Lastly, When Sanballat and others beyond the River offered their service to joyn with Zerubbabel in carrying on the work, *Ezr. 4. 2.* saying, *Let us build with you*; his answer was, *You have nothing to do with us; but we our selves will build unto the Lord our God, &c.* So did his Majesty wave all foreign aids tendered to him, waiting Gods ways and leisure as the best; who hath given him the hearts of his people, and found a way for his coming in *sine caede & sanguine*, without bloodshed; Thanks be unto God who hath given him this innocent victory through our Lord Jesus Christ. Thus, what the Psalmist spake of our Saviour, may, in an inferior sense be fitly applied to his annointed, and our Sovereign, *The stone which our late builders refused (if I may call them builders that were destroyers) is become the head stone of the corner, This is the Lords doing, and it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoyce and be glad in it.*

And that he might be *Charles the Great* indeed, the great repairer of our breaches, he hath publicly declared his great Merrey in granting a general Pardon, and passing an Act of Oblivion, yea, and pressing this present Parliament to a confirmation thereof. He hath manifested his great *Charity*, in abolishing all notes of discord, and difference of parties, conjuring all his subjects to a perfect union among themselves. He hath shew'd his *Pity* in indulging a liberty to tender consciences in matters of Religion, which disturb not the peace of the Kingdom. He hath exprest his great *Justice*, in being himself sworn to govern, not by his arbitrary will, as our late Masters did, but by the known Laws of the Land, leaving all his Subjects to be tryed by them. But I cast water in the Sea, His own gracious Messages, Letters,

Letters, and Declarations, both before and since his coming, speak him much better than I can, and therefore to them I commend you.

To conclude all, How shall we praise this our *Zerubbabel*, whose renown is great, who hath set up the Sanctuary of the Lord again for an everlasting worship, and laid the foundations of our houses, made both Church and State rise out of their ruines, as the world out of a Chaos, and become glorious to the wonder of our own and other Nations? How shall we praise him as he deserves? We will call him the *Repairer of our breaches, the Restorer of paths to dwell in*; and we will wish him all prosperity in the Psalmists words, *Good luck have thou with thine honor, ride on because of the word of truth, of meeknesse, and of righteousness, and thy right hand shall teach thee terrible things.*

I will dismiss you with the words of *Nehemia* to the people, chap. 8. vers. 10. *Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord.*

Now to the King of Kings, that brought our King this day to us, be ascribed all honor, and glory, and thanksgiving, this day and forever. *AMEN.* *FINIS.*

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